

M1989

Sunday, January 24, 1971

Land

Lunch/Coffee

LUNCH

So Sunday you have movements for beginners, huh, and since the piano is now over at my house we will have movements there but only for those people who were here last week or have been coming regularly to (the movements?) - not for newcomers and you must understand that. In the first place the room is not large enough, but also newcomers don't come just because I happen to be here.

Movements are, if you wish, for yourself as a group, when you have a group and you come regularly as often as you can. Because you do it not for me or for any person - it is not that I encourage you to do movements either and it is not necessary out of curiosity. So also for that reason there is no reason for anyone to come and look at it. We are very strict about that in Warwick - only those people who take part in the movements are allowed to come up in the Barn and be there. No visitors, never anyone, not even father or mother. I don't allow it because a movement is not for an audience. Whenever there is an audience there is a difference in the movements because one always wants to play up to the gallery or one wants to be seen and there is a certain amount of vanity usually involved and you cannot get rid

of it. You can say whatever you wish. You can say, "Oh no, I don't look at people and they don't have to look at me and I am self-contained and I look inside;" it's all nonsense. You are affected constantly by anything around you, even a little bird that flies certainly affects you because your attention is not concentrated at all and it is diverted quite often. So no one comes to that - only those who have been in the movements before.

Why is it really that that should be understood? Movements is something that is a means to be able to see yourself, not necessarily impartially because you know that if you have a movement to make and it has to be in your head and it is told that you have to have an arm and a leg in a certain position, it simply means that your head has to function and your head naturally becomes identified with your body and you cannot be impartial to your movement when something in your head has to tell the body to do this and that and keeps on checking up that the body is following up that command. And all the time that you are interested in seeing that your body is performing, of course you remain identified with it and there is no doubt, there is no chance even for impartiality. Moreover, the question of simultaneity cannot even come up because you have no time for it. That there are certain positions in movements which at times when you hold them might be useful for you to become aware of that posture and that then at such a time there may be a chance of something existing which in our terms is observing you, but it's not the purpose of

a movement.

The purpose of a movement is also to become Conscious. It is one of the means of becoming Conscious for a human being. And in each of the three centers being affected in a certain way, there is a possibility of that kind of a growth. And movements of course are for a physical center. But if one says "movements", they are directed by the mind and of course they are based on a wish to do the movements correctly. So the other two centers do play a part in it. If you take music, also connected with movements, but music by itself - where is the influence of music on a person when one has Gurdjieffian music which is arranged and also played in a certain way and where that what is being played has to be played in a certain way belonging to the music so that the music becomes expressive, becomes capable of affecting certain parts of yourself emotionally which many times are not touched at all? It will give then the chance for a development of an emotional center and opening up possibilities for such an emotional center which usually are not touched at all and are, as it were, buried.

When we talk about ideas with the mind, what takes place in your mind and what is the result of the mind wishing then to utilize that what you know and what you have heard in your daily life? It may start from your mind but it ends up by the combination of all three centers; that is, when your mind then says, "Something in me ought to become observant of myself as a body," the body, then being in motion, or at least manifesting becomes

the object of such observation. And the continuation of the wish of an Awareness once started is of course by the wish which must be sincere and comes from your emotional center. So whichever way you will go after the wish, or with the wish put into practice to some extent, or being affected by certain sections of the total doctrine of Gurdjieff, the chances are that you could become Conscious in any one of the three ways. Sometimes it is necessary to combine one with the other - it is not always necessary. It is sometimes quite useful because a person is not always pronounced so obviously in one center only. He also is a mixture of the three together and that therefore movements may affect you in a certain way when intellect may not affect you. Emotionally and intellectually of course there is that kind of a difference and we know different types of people where one will affect the other. It is not necessary to describe an A-B-C; maybe for some persons it's far better to talk about the presence of something of a higher nature with them. But all the time there has to be introduced the question of something existing outside of oneself observing that what I am and the distinction has to be made between that what could be ^aConscious and Conscientious Man and that what is ordinary human behaviour.

That applies as much to movements. Because what do I do when I want to make a movement? I have a concept of how a posture should be taken or what movement an arm or a head or a leg should take. This is in my mind, unconsciously, trying to visualize how my body

should be. And then I give it a command and many times because the music indicates a certain rhythm, and the ideal way for movements is always to act when the music has been struck and not before, I eliminate gradually this anticipation problem because if I want to act when the music starts, or when the music gives a certain note, then at the moment when I hear it I translate it immediately into the desire to take on that position. In that way I learn practically what is meant by simultaneity - it is not of course immediate but it is an attitude that I should have in doing movements which then, at that moment, gives me an indication what simultaneity is like. And I reduce more and more the time which elapses between a thought and the activity which can be a result of the thought.

Now the question of impartiality. It also enters in a movement because I do not consider my body my own. I consider it an instrument which has to perform in accordance with certain rules and the rules which are prescribed are not natural rules. They are not inherent in me, in my nature, but the movement of arms and legs and head are contrary to what I automatically would (behave them) like. A gesture is not accompanied by the movement of a head in the same way as when unconsciously I make a gesture with my arm and my head participates in that. This is impartiality. It becomes as a movement unnatural but dictated by my mind so that then I lose the identification with my body and the body starts to represent certain postures in accordance with a dif-

ferent kind of a law which, when it is unnatural, does not belong to Mother Nature. That is why impartiality is there when one actually wants to withdraw from the fact that other people are outside and look at you, that then the realization of yourself, when you are wanting to do this, you stay within yourself-because there is nothing, and should be nothing, to distract your attention-and this helps you to become impartial to yourself.

I hope you want to understand -- you can understand that. Impartiality, or rather partiality is based many times on the outside influences on one. Partiality is based on reactions when impressions are received from the outside world to which you react and in the reaction you become identified. Impartiality means that I have for myself certain things set up within myself independently of the outside world and that then, regardless of what the outside world would tell me by acting on me, I have my own solidity to work with and from where I act on my own.

This question, you must try to understand that impartiality is exactly that. That you act on your own in accordance with what you know, what you understand and also what your wish - that you act because you have within you the desire and an understanding upon which you base your form of behaviour without interference with anything else. You understand, when that takes place you eliminate all likes and dislikes. Because the action of your body is completely your own and there is no way to like it or dislike it. There is only one way - that it acts in accordance with what your mind wants you to do, and then impartiality exists.

I would say think about this very carefully because it is an extremely important point and many times you don't understand what impartiality means. Impartiality is going against influences from the outside world. When you can be by yourself there is no further question about being impartial because there is no judgment that is mixed with your attitude towards yourself. As soon as there is someone else's opinion available your partiality starts to function because you're under their influence. You're under their opinion - you're under their, the effects you create towards them. You then like or dislike what you do because someone else will like it.

We don't want to go too far into that but this is very good philosophy if you want to meditate - what is it really that I call impartiality for myself? Would I be impartial to myself, or call it that way, when I am on an uninhabited island all by myself? I would have to deal with that what is--is already in me; that is, my mind having been developed in a certain way and of course my feelings. But that was education during the time I was unconscious. And from the time now that I am alone on this uninhabited island, I have no further use for the education then only to remember it. And after some time in remembering it, that what I then start to know about myself becomes monotonous. And when it is monotonous, I lose interest. And what I now aquire is the result of impressions I receive - without the benefit of anyone else telling me about it, I become the instrument of outside impressions affecting me. And then there is no further question about

being partial or impartial to it, then only the conditions of what I say is good for my body or not, what is good for my feeling, or what is good for my intellect. But since I am the sole judge, I can become impartial because I will find what is right for me and that settles the question of partiality.

Have you ever thought of the principle of an obyavatel - of a person who works and aquires a dexterity and after many years of that kind of maturity knows everything there is to know about what he is doing and has to do, so that not even God himself could tell him more than he already knows? That man is impartial regarding his work.

Well, all that is an explanation of why there are no -- no people to look at movements. The containment for yourself in a movement makes it so important that you're not diverted and that you, not even in a group, pay attention to someone else - that there is no question, of course, of imitating, if you know; and when you imitate because someone is in front of you it is because your own mind is not functioning.

So what will you do again this afternoon? It is so difficult for each person to decide how he or she should approach Work. It is something that is already within you deposited in a certain way and which is available for you when you want to call on it. It may not be very much - it may be like a small bank account and as you know sometimes, you have to have a certain amount before you can draw checks - but if there is a certain amount which you call your stability, you have not so much fear of being alone. And that then when there is a realization of emptiness it is as

if that what is within needs to be fed and cries for it; that is the time that you must Work. When you are engaged in ordinary life, and of course unconsciously doing this and that and the other, when you don't have a realization of being hungry, you will not eat. You will be occupied by what you are doing. You will only Work when you are hungry for that kind of material that Work can give you. You will only write a check on the amounts deposited when you know it's in the bank and you won't overdraw your account. The problem is many times to accumulate deposits without having a wish at that time to draw against it, but you make an effort and whenever that effort is serious and to the best of your ability you will deposit a certain amount of conscious energy in your Self and it will help to build up the level of your being.

The problem for a man is always to see where is his Being; that is, what is the level? What is the question of the time energy spent and ^{for} what and for what purpose. Whichever way you can derive stimulus, for Work, it will be useful. Sometimes it may take too much energy to get a stimulus out of something. Then it is better not to do that and find other means by which you can get a stimulus in a shorter time and with less expenditure of energy. We will talk about such things more and more because as we go along we will be--become very practical in the application of Work among ourselves and from the states in which we are, what particular states will be conducive and helpful and what you should do in order to produce such states, if there is a wish, and perhaps you may not know exactly of how to create such conditions that could continue to be useful for you.

But here you are for this afternoon, same as yesterday. You

face again a little bit of your life and a little section of the time allotted to you. Again, what will you do with it? How will your physical body be an instrument for you to remind you? How will looking at someone else affect you sufficiently to say, "He is here. I am here. What do we do now?" What is it that I honestly wish? Come to conclusions about your honesty. Don't live under pressure of having to Work when there is no desire. About that we will talk many times because sometimes there is no doubt you Work at the wrong time. And of course there is no result.

You face this afternoon. We can drink Armagnac, can we? Is there Armagnac? Do I have Armagnac? The only one - you have it? Then we can drink to the Armagnac. When you drink, lift up your glass, quietly let it touch your lips. Lift it - that a little Armagnac starts to flow against your lips. Then open your mouth. Then close your mouth. Don't swallow. Put your glass down. You then direct this Armagnac to flow through you. And as you make this, try to sense, because of the liquid which can be sensed as it goes down your throat towards your stomach. Try to remain very simple as a human being sitting and performing, you might say, this little bit of symbolism for the sake of trying to come to yourself and to remember the value of your own life. Maybe it will help you to have a good afternoon.

We will see what to do with the end of the afternoon - how we will arrange a few things with the coffee or with the movements, or perhaps talking a little more, or maybe playing a little - to see what is, what could be, most beneficial for all of us. We'll see, because we want to Work; we want to Work together, if there

can be established a bond of that kind of fellowship among people, you will come, you'll want to come, because there is something then that you can take care of and that will give you sustenance.

You don't know the value of a group at all. You've never tried it out. But if you honestly see the advantage of a group, all your little personal wishes anf vanities and stupidities, they will disappear. What value is there in vanity and self love? At most it gives you a little bit cheap satisfaction about certain things that not even you have attained but the Lord was happy to give you certain talents. But in a group you can knit a net; you can bring together all energies in different ways together with each other, understanding why you belong, and then the strength is going to be much and much more but of such benefit to you because it will flow over with energy derived from the group as a whole and that will help you to kill all kind of conceit within yourself. Get rid of it. It is so infantile. It will always prevent you from growing up and becoming a Man. So I'll see you later in the day.

COFFEE

I think we should talk a little bit about organization and perspective. I have a feeling that many of you who come and work don't really know enough of certain aims that we might have, or, which gradually would develop. You are kept a little in the dark. Things do happen of course and then you see. But in order to have enthusiasm and to establish among a group a form of solidarity, it is necessary that you have some knowledge, and perhaps even background, but quite definitely perspective. What is an aim

for this place? Why do we have the Land? What is it that we want to accomplish with it? Besides, of course, we know, we work; that is, there is physical work and activity; there is digging and there is plumbing and there is all the kind of things that we are engaged in. And gradually it becomes clear. We built this house. We built a little shed, then it was a shelter, then the children - what is next? Roads? What? What development? You see, then when you come, what will happen that Saturday and Sunday? You don't know until you come and then a little task is assigned to you. You have no, I call it 'perspective', and you cannot have feeling, really, when you don't know enough about it. And I don't want you to be left out.

One belongs in a group and the Group has solidity of its own. I call it solidity for a man when he wants to grow and then gradually try . to establish for himself a foundation based on his inner Life, based on that what becomes reality for him, . which for him is in an absolute sense, really serviceable as an absoluteness in which all the attempts of ordinary life based on a certain form of conduct and a certain kind of an understanding and based of course again and again on experience gradually, when it is understood on the basis of Work, will form in a person a central point starting with his Magnetic Center which is the only reality in himself, anyhow, as far as Life is concerned. It starts from there and then it should spread. It should become more and more recognized, and the influence of that solidity should become Aware. That is, the Awareness of a solidity in a man will be proven by his behavior, when the inside, whatever that is as essential

Essence, is reached. That is, when one continues by means of suffering, Working, wishing to understand, sacrificing sometimes - but continue in Work to find out the real truth, you come to a definite point of no return because if you went on further you would leave that point again and go to the outside world. It is the central point of oneself, the point of gravity of his Being. His Being is made up of the functions of the three centers. But when they become homogeneous, there is one point, and the level of his Being is a harmonious relationship of the centers. When one reaches that point, that is all that one can reach within oneself. One can at such a place knowing that the point in time becomes a moment, that the contact with this point is sustained by all forms of life around him and he wants in his life the recognition of himself existing, and receiving from that what has given him life, continued sustenance to be able to overcome his karma. Because that karma was created at the time when he was conceived and put in a certain form. And a responsible man takes his karma for whatever it is and says, "This is for me the last time that I wish to return to this Earth because this karma, as I now understand it and as it is a bondage for me, I want to get through with it once and for all and no more having to come back and no more being forced in any kind of a form that has anything to do with the difficulties which I now face. I want to solve the difficulties so that they are gone. Not forgotten, but gone, losing their influence. When I understand my task on Earth, I want to get finished with my unconscious states. I want to understand the form in which my Life is. I want freedom for that Life so that then

that Life can appear in other forms but not subject to the rules of the Earth, simply because, in my opinion, that what I wish is further growth, evolutionarily reaching the central point of the Universe in Infinity. And using some words, I add then to it: perspectives for my life and wishing to create a solidity which for me is solid and like rock and which is for a Group solidarity in the unity of the solidities of each member.

We talk at the Barn. We talk about developments. We talk about what is on our mind. I will tell you a little bit about that. And it is not that I consider the Barn like here or the Land like the Barn. We have different problems and we have to solve them also differently. But I think principles will remain the same, particularly when there is a group of people wanting to work and reach a level of their own Being by means of being together and gathering together and working physically. You see, at the Barn we have about twenty people who are responsible for the work on Saturday and Sunday. It's necessary that we delegate that because each person, besides the responsibility for obtaining materials which are needed or to see what has to be done in regard to the activity itself, have an added responsibility to work with the people who form then the group for that person to see if they can with the little group of five or six maintain a certain level and remind each other while they are working on the particular project. There are always many more projects than we have man for. And so on Tuesday evening we get together and we talk about that. And we talk about the pros and cons and the priority of one or the other project. And of course since there are many we have

to choose, and what can we count on, and who will do this, and what is needed to prepare for the execution of such a product-- project on Saturday and Sunday. What information has to be gained, or, in somehow--some way or other obtained from different sources. And in that way a person coming to the Tuesday is charged with his responsibility, in the first place to make a list of what he may need as material, to check up the condition of certain things that need attention and what ought to be done, so that by Friday evening he is prepared for that. Friday morning the lists for materials are got together by one or two people and then they are sent out to get it and to get it there on time during the Friday so that Saturday morning no time is lost in trying to get certain things from someplace when they should have been already at the Barn or at Amity or at some other place. On Friday evening we meet again to discuss then what has crystallized perhaps in the meantime, and that those people then know where they will work. And then we know a little bit more about the weather, what we can do. And so there we go. Saturday morning all people who work that day are there at 7:30. Of course we fall down once in a while and there are exceptions, but that is the rule. We get together in the morning and there is a discussion for all of them and the assignment of work. There is at the same time collection of money so that no one fails to pay because that is the rule - no one can be there that day without having paid. There is no credit given. If they haven't got the money, they have to borrow it. If they cannot borrow it, they cannot come. And when there are delinquencies, we hound them - we go after them. It is now the rule. Everybody knows it.

But the main thing is the discussion in the morning to the

group as a whole. And then we talk about the variety of different projects so that each person of the group knows what is what and what is happening, and if they are working they know that someone else is working somewhere else. This is the main thing. That each person becomes cognizant of where are the others and if he wishes he can imagine them working - but each person knows where work is being done. So then, of course, there is Saturday. There is a little lunch. There is sometimes talk, as explained before. A little music of Gurdjieff on that day. There is coffee and then Saturday, it happens to be the meeting with music, so we go there, but before that those who are responsible meet again before music. And they talk about Sunday. They talk about the Saturday, how it was, and again they refresh their memory what ought to be done and perhaps what has been forgotten. So that on Sunday morning there is another meeting where everybody who is working that day comes. Even on Saturday - they come, even if at such a day they have to work at a store or some other place. You know there is always a little difficulty about the Saturday. We know that as well as you do here. Sunday everybody works, preferably at the Barn and at Amity - not anywhere else - at no particular houses - they do work at the village. There are three points, central points of activity, and there is a great deal that has to be done, but it is explained in the morning. And that establishes perspective and solidarity among the group. And then they know they are part of a totality which then starts to function at the Barn for definite reasons.

I think you have to do that here. You have to take people much more into your confidence. Don't worry about secrets leaking

out. We have absolutely nothing to be ashamed of. We work. When it comes to a little bit of publicity, it can be even said in very simple words: We are interested in something for our own and we use different things for that purpose including Activities. Don't ever be ashamed of it. It can stand on its own feet and it should stand there, particularly in reference to a variety of other so-called communes who really don't have any plan whatsoever, or those who rebel, who only are negative. We have an aim and it could be known in simple ways and don't talk too much about it - it's not necessary. We are interested in the development of oneself and we do it by certain means and it is nobody's business what we do unless they are serious, and we talk about that once in a while at certain meetings which are open or semi-open.

But there is a little bit too much holding back of certain things; for instance - Activities. You don't know anything about Activities than only when you are engaged in it and perhaps have bought a book in the bookstore. You don't know how it is maintained.. You don't know the difficulties that are involved. You have no idea where your money goes when you pay it. Of course it is for maintenance and it is of course for certain projects and certain things have to be done.

It's not that it is necessary that you know definitely the last penny where so and so bought some pencils and he spent seven cents for it. That's not what I mean. I mean in a general way. We help to keep certain people perhaps even going. But all of that is not that kind of a secret. There is no secret about the maintenance of a store or an activity. It's a very simple matter. And what-

ever the store does, I will suggest that each store, or each activity-you don't have too many-every week brings out a weekly report indicating progress and sales. That's the way we can keep track of it - not by a monthly report. It's too long. A month is too long. When a store sells and you have to keep up to date with inventory like the Railroad store, when we make total ex-- total expenses of different things including Construction Company, including the Guest House - all of such things-partly we run the business for them because they are not as yet enough equipped and partly it's done by them in order to train them how to handle money.

This is the way we work together. And it is a Group, not only just two or three. Fifty of us are engaged in all such kind of responsibilities. And you have to grow much more because where will you get the responsible people in the future if you do grow up? You will expand. This Land can have many possibilities. Don't overshoot your mark as yet but certainly keep going as far as your aim is concerned.

Ja. OK? [Tape over side]

Now of course it does not mean that all those who are curiosity seekers and gossipily inclined have to know everything about everything. There's only one book^{that} you have to know everything about and that is ALL AND EVERYTHING. You have to know enough so that you know what goes on, and about

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Ja.

[Tape turned over.]

OK?

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that there are no secrets. But it does not mean^{that} you have to study everything that happens here or pay attention to it. You pay attention to yourself. You pay attention to what you are doing. And you are working with the knowledge that other people also are doing the same thing.

What is the advantage? If I work with a group and I know that I want to be honest and I hope that someone else also is honest, and I can imagine them working on the pump and drilling a well and carrying the water from one place to the other at the Guest House or cleaning up the floor or putting in a new ceiling in the bakery or helping to build shelves in the office at the Barn or the big event which we are busy with is to put a furnace in the Barn and to dig out everything out, all -- everything underneath the Barn floor to make a cellar. We have big projects and we have big projects going. I bought recently an old second hand greenhouse and that greenhouse has to be dismantled and transported and put on our property so that we then can grow flowers or plants or whatever it may be that we wish to do. It will be helpful for many people to see that. And everybody knows that we are going to have a greenhouse, including how much I happened to pay for it and also who got it and who found it and where it was and did the man want to give it away or did we make a good deal etc., etc. That is legitimate because we want to talk about Work so that Work starts to have a meaning in your life - not as much as your profession or your artistic developments or whatever it is that you have to attend to because you have to earn some money, of course we want to earn money also with the Activities but they are not as yet that producing - but I want you to have the Land, Sebastopol, if neces-

sary centers in San Francisco and Berkeley in your mind and feel for it and attend to it.

For instance tomorrow there is the Sebastopol III and then II on Tuesday. You haven't done very much about what I call decent publicity. You're too late. You hope for the best, but they won't come. You have to go after people. If it is word by mouth, it has to be spoken about. They just won't come because who the hell knows that I'm here. And I want it known that I am here. That's the whole purpose of having a group in Sebastopol for - where I then came for. I don't want to have a group in Sebastopol and talk to all of you. We can talk here. I want to talk to new people. I want to find out, and all of us ought to find out if Sebastopol is a fertile soil for ideas of this kind and if we can get out of the multitude around here, as far as you want to go; and then we get people together who can help, substantiate, who can be here with us if necessary so as to communicate with them and to defend the good right of existing ideas of Gurdjieff. That's what we want to do. In that process we will grow. In that process the crumbs of the idea table will be picked up and you can have sat at -- sit down at a meal and eat from the ideas themselves because then you start to digest them. You haven't done enough of that.

You have let things go down too much in the last two or three months. Almost shamefully. It is not right. We have been in operation here on the West Coast already for seven years or several; I do not know. How in God's name can you let it go down. It is not that I have to come. It had momentum for quite some time

and certain things were done, also with enthusiasm. The last 2 or 3 months it has been lousy, if you want to know what I really mean. With a few exceptions. And it has dwindled. And it is not really that I accuse you. I don't accuse individually. I accuse your not wishing to cooperate together and to take every once in awhile initiative for that purpose. That is why I talk, that is why I want to tell you about it, and that is why I want to leave with an assurance on your part that now you are above water again and you can swim.

You understand why I say this in this kind of a voice; I'm not angry. I can change ^{over} to any kind of soft, lovely, melodic voice. It is not that I am affected by that what I say, but what I mean has a deep meaning for the growth and the maintenance of this Group and for the ideas of Gurdjieff. You can say, perhaps, that you think that it is personal - that I, having an idea about Gurdjieff that it is necessary to have Groups and that one ought to talk about Work, and that therefore I as organizer, I as the person who dares to take a little initiative, I as the person who has the responsibility on his shoulder - you know damn well I don't care about it at all. I care about one thing: when there is a possibility for some people, part of mankind, to understand the causes why things happen on this Earth and are living at the present time in such conditions that they are constantly affected by the abnormalities, by that what is taking place and where man has gone wrong,

unknowingly, or where the affects of the organ Kundabuffer still are in existence and there is no realization that the consequences are not the same as the fact of Kundabuffer itself - that then when there is the possibility of talking about it for the benefit of some, and when I say to myself, "I love people, because I want them to know what is really right to the extent that I think it is right and where I for myself can prove to myself by experience that there is really raisonnd'être in these ideas because the only way is the freedom from subjectivity which we call Objective as a method and Work, and Work spelled out - glory to Gurdjieff"; then I say it is not necessary that one looks at it that way and not just with a little bit of something that you call nonsense for yourself based on curiosity and then hold it for yourself.

There is an aim with this if you feel in any way sociologically inclined. You talk many times about what to do with your children. I threatened a little in the beginning, jokingly, saying we'll have a seminar for the fathers and mothers and after that we'll have a seminar for the children. It's a problem, education. And it is not solved. And you have to solve it when you are interested in your child. And you have to become a father and mother in the real sense of the word and to whatever extent you can become Conscious and Conscientious, that is your task when you have a child. You brought it into this world. It was not in that way God given or it was not, let's hope, accidental. You in-

tended it; then you have that responsibility, like you have a responsibility in any kind of a relation. You have a responsibility when you say, "yes", that means yes.

And it is the same thing with this kind of idea of communication of ideas of Gurdjieff. The way out, the only way, dedicated perhaps on my part and if you hear me talk sometimes you say, "Listen to that fanatic," and again I assure you it is not that. It is definitely aliveness that I want something that is beautiful and lovely and can exist and can be followed that it can bear fruits. I want to tell that you ought to try and that you can find out for yourself what is the road to salvation - what is the way to save your Soul. If I didn't believe in that of course I wouldn't be here. And why perhaps I do it? Memory of Gurdjieff? Instructions from him to me? Whichever way it was, it doesn't matter.

And that is why when we have started I don't like it to see-- to see it go down. There is no reason for it. If people die, that's a reason for stopping something. But when they don't, don't die then in your life time. Yes or no. I said it the other day. Lukewarmness is not tolerated as far as Work is concerned and God doesn't want you that way.

We have started certain things and it is lovely as it is and it has to be maintained and I ask you to help to maintain it. For your own benefit. All these things have a selfish reason. When you partake in it the benefit is for you. How will I say this to give you a picture? (pause) I want to live in a house and there are several

houses on the market. I cannot buy them, so I want to rent it. I want to live in it and I want to make it my home. And I embellish it with all kinds of things, books and a few rugs and an easy chair and a fireplace. And I pay rent. And the rent is taken up by the landlord, and he uses it. And when I die he gets the house back. It is all the time his property although I use it; it's not mine.

You see, when I want to live I have a body. It's given to me. When I die I can't hold on to it, because I leave. All during the time of my life I can embellish my body. I can embellish my mind, I can stimulate my heart and my emotions. I can even have a good time in front of the fireplace of my heart. I can even look at all the shelves in my brain and I take out one book after another and sit and enjoy. But I lose my body when I die.

This is the same with Work. I want Work, but as long as my Work is paid for in the form of rent my Work does not become my own. So I bring it back to that what I want now with a house. I want to own it and I want to pay rent because I cannot buy it. So I increase the rent I pay and that is used as payment against maybe a mortgage. Then after 10- 15- 20 years I have paid rent within my means and then I own the house because I have paid for it. When I am interested in Work I get a great deal of data, information, satisfaction of my curiosity, ability to talk about it and to appear very brilliant, and to know a little bit about this and that, and so forth; but when I don't Work on myself, I just pay rent and

there is nothing that is being built that I can keep and that could become my own.

When I Work on myself and put to practice that what I learn from ALL AND EVERYTHING, I start to establish a new house in the form of a Kesdjanian body. I pay for it by means of my Work. I pay a little more than in an unconscious state I would pay for rent. I take that what is material and I put it to practice and the practicing requires more energy for me, and more wish, and more attention, and more willingness - but all the time I say, "I want something of my own," so that then, in that sense, I will get the foundation for my life; or I will build this particular Kesdjanian body on the road to the building of a Soul.

This is the difference. I can remain interested in a variety of little things and big things. I can accomplish a great deal in this life by just remaining unconscious and doing the best I can and remaining practical and also finding this and that that I can store away within myself. I can become a beautiful artist. I can even be religious and go to church. And as far as philosophy is concerned there needn't be anyone better than I. And scientific developments - sure - I even could invent. But what of it - when this body dies? And what is left for my Life to live in?

The responsibility one takes when one is interested in this kind of Work is, exactly for that reason, selfish. Because in paying the rent you pay for the mortgage on your life, and when once the rent has been paid your mortgage has set your life free. That's the

aim - for freedom. You pay for your bondage. You pay for your karma. You pay by means of Working on yourself. And when once you understand this particular principle, you will see that Work not only has a double meaning; it has a triple, quadruple, quintuple - all kind of meanings connected with that because it has to do with the totality of Life existing and ultimately, if one can say it, fusion with the totality of all being. That is why you pay a little more rent, but it is worth that if it could give you freedom.

So here is a week. It is now Sunday. Saturday and Sunday are over. A week of your own life - mostly unconscious, as we know. Mostly trying to keep body and soul together; and you're looking for your Soul. All you do is to keep your body together. And you will remember every once in awhile, maybe by a few meetings, that Work exists. But it's only a meeting and perhaps intellectually interesting. Maybe you will have to travel a little so energy will be spent, but for the rest the unconscious ex--ex--state -- the unconscious state of yourself will continue and only once in awhile you will arrest it by a thought. And then I hope that the thought will lead to the wish to apply it and then to accumulate more and more data about yourself this whole week. Come on Saturday here. We will talk again - again and again. I won't let you go.

I would like to fill as many bags as you may have so that all you have to do is to hold the bag open. If it's a paper bag, it is fairly easy. If it's a crumpled old paper bag, you might have trouble. If it is a bag with a hole, it is so useless. It need not be a beau-

tifully painted bag. It may not even have to be canvas. But the opening has to be held open- you know sometimes how you do it with a gunny sack; you use your arm and with your arm you bend and the bag stays open and with your other arm and your hand you make the opening wide so that someone can pour in coal or grain or flour. That is what I think you should remember.

I wish you a good week. Take care of yourself. And if you don't know how, pray to God that he will tell you. Maybe in your dream, in your sleep, He may be able to tell you secrets which you don't know in your unconscious state.

Goodnight everybody. And then we will have movements for those who stay.

END TAPE

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